A PIOUS

ASSOCIATION

OF THE

DEVOUT SERVANTS

OF

JESUS CHRIST Crucify'd,

AND

Of His Condoling MOTHER

THE

Bleſſed Virgin *MARY*;

FOR

The obtaining a happy DEATH.

Moriatur anima mea morte Juſtorum. Nu. xxiii. 10.
O that my Soul may die the Death of the Juſt.

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MDCCXXXVIII.

BRITISH MUSEUM

A PIOUS
ASSOCIATION
OF THE
DEVOUT SERVANTS
OF
JESUS CHRIST *Crucify'd*, &c.

The Importance, End and Eſtabliſhment of this Congregation.

SINCE Death is the Entrance into an Eternity either of Happineſs or Miſery, all Chriſtians are indiſpenſably obliged to prepare themſelves to die well. The moſt important Buſineſs of the World is nothing if compared with this grand Affair, on which depends all that is truly great and good.

If a Man had conquered Provinces and Nations, and led captive Kings in triumph; if he had heaped up Mountains of Gold and Silver; if he

had wallowed all his Life-time in Pleaſures, what would this avail him at the Hour of Death, when his Soul, ſtrip'd of all exterior Pomp, of all its Riches and Pleaſures, is brought to Judgment, there to receive Sentence of Life or Death eternal. At that dreadful Hour the Eyes of our Soul (which Folly and Inconſideration had ſhut) will be opened, to ſee in a clear Light that great Truth delivered by our Bleſſed Saviour, *Mat.* xvi. *Quid prodeſt*, &c. What will it avail a Man to gain the whole World, if he ſuffer the Eternal Loſs of his Soul? Nothing but a Conſideration of the Merits of Chriſt, and a Remembrance of the Hours ſpent in the Service of God and Preparation for a happy Death, can at that time afford any Comfort: Theſe Thoughts indeed will quicken our dying Spirits with lively Hopes of God's Mercy, whilſt careleſs Souls, who have neglected theſe ſoveraign Means to obtain that Happineſs, will begin their Miſery even in this Life, and with *Antiochus* be overwhelmed with a Sea of Tribulation and Grief, or with *Dives* be buried in Hell before they find leiſure to think whither they are going.

The Deſire of preventing theſe Miſchiefs gave Occaſion to inſtitute this Congregation, which aims at nothing elſe, but to put in execution the Means whereby we may avoid theſe Dangers, and gain by a happy Death the Haven of eternal Bliſs.

Tho' the pious Deſign of preparing for Death has been the conſtant Endeavour of every virtuous Soul in all Ages, yet the Practice we now

ſpeak

ſpeak of owes its Beginning to F. *Vincentius Caraffa*, General of the Society of Jeſus, who firſt brought it into the Form of a Confraternity or Congregation at *Rome*; from whence it is ſpread into moſt Kingdoms in *Europe*, to the great Comfort and Advantage of the Faithful. And

Becauſe ſome Privileges annexed to this Congregation, as it is inſtituted in Catholick Countries, require the Performance of ſeveral Duties, which cannot conveniently be complied with in our Circumſtances in *England*; Application was made to his Holineſs on this Account, who has been pleaſed to grant, that the Indulgences may be obtain'd in any private Chappel under the Direction of the F. F. of the Society of Jeſus, by the Performance of ſeveral pious Works which ſhall afterwards be ſpecified, and which may eaſily be complied with in the Circumſtances in which we live.

Thoſe who are deſirous to be farther informed of the Nature of this pious Practice, will find here in ſhort the Advantages which are to be reaped from it, and the Directions they are to follow, if they deſire to partake of them.

The Advantages of the Congregation.

The firſt is drawn from the Nature of pious Aſſociations, which are ſo many Aſſemblies of God's faithful Servants gathered together in the Name of Chriſt: Raiſe therefore your Minds to a firm and lively Confidence that Chriſt *will be in the midſt of you*, to diſpenſe his heavenly

Treaſures according to the Preparation you bring to receive them: For his Preſence being a Token of his Love, you need not doubt but he will give ear to your pious Petitions; he will behold your Spiritual Wants with an Eye of Pity, and enrich you with Grace to carry you through all the Dangers of this preſent Life.

A ſecond Advantage may be illuſtrated from the Compariſon of devout Aſſemblies with natural Bodies, wherein the Members receive a mutual Aſſiſtance from each other; the Eyes guide, the Feet ſupport the whole Body; each Part labours not for itſelf alone, but to ſupply the reſpective Neceſſities of the other Parts: So in this myſtical Body, each one's good Works will be available, and by a Participation of Merits prove advantageous to all. For if God in his Juſtice for the private Faults of *Achan* puniſhed his elect People, by permitting their Armies to be routed by his and their Enemies, we may piouſly hope (ſince God is pleaſed to glory in his Mercy above all his other Divine Attributes) that for the faithful Servants of ſome Particulars, he will beſtow Favours upon others, who have united themſelves in this pious Aſſociation, to the Adorers of his ſacred Paſſion.

A third Advantage ariſes from the Prayers of the Congregation, which are offered up for all the Aſſociates in general: We may truly ſay, that by the Communication of good Works mentioned before, and by this particular Application of Prayers for thoſe of the Congregation, there are as many Solicitors for our Good, and as

as many Interceſſors to obtain it, as there are Perſons enroll'd in the Congregation; and the Graces and Favours God will beſtow on each one upon this account will be like the precious Ointment poured upon *Aaron*'s Head, which deſcends to the very Hem of his Garment, to refreſh the whole Body with the fragrant Odour of Virtue and Sanctity.

This Participation of Prayers will be moſt advantageous and comfortable in our Agony, on which depends our eternal Welfare: For we may aſſure ourſelves, when that Hour comes, that there will be ſeveral Aſſociates actually pleading our Cauſe at the Throne of Mercy: Neither will their charitable Aſſiſtance end with our Lives; becauſe we ſhall leave behind us an Aſſembly, which will daily pray for the Repoſe of our Souls, and ſolicit Chriſt to haſten our Entrance into eternal Bliſs (as long as we are retarded) which is the final End of this Congregation.

The fourth Advantage proceeds from the Treaſures of the Church, that faithful Depoſitory of Chriſt's Merits, which it has pleaſed his Holineſs to open in your Favour, by granting a plenary Indulgence to each one, upon the Day of his Admiſſion; another plenary Indulgence every Month, which is applicable to the Souls in Purgatory; and another plenary one at the Hour of Death, to thoſe who, being diſpoſed by a true Repentance, ſhall at leaſt in their Heart, if they cannot with their Mouth, call upon the holy Name of *Jeſus*.

There

There are, beſides, other Indulgences annexed to the Performance of ſeveral good Works, which will in due Time be explicated by thoſe who direct the Congregations.

Rules and Directions for thoſe of the Congregation.

The Grant of Indulgences made by his Holineſs to thoſe of the Congregation only implies, in general Terms, that many pious Works are to be performed in the Congregation, but ſpecifies none in particular; yet it has been thought fit to preſcribe ſome particular Practices to all.

At their Admiſſion, being firſt inſtructed in what belongs to the Nature of this Aſſociation, they are to give in their Names to him who directs the Congregation, and to receive the bleſſed Sacrament: Every one is adviſed at this time to prepare himſelf for Confeſſion and Communion in the ſame Manner as he would deſire to be prepared at the Hour of Death: It is thought convenient by many to make a general Confeſſion for this End; every one would do well in this to conſult his Confeſſor, and follow his Directions: At this time they muſt either read the Prayers of Admiſſion, put down afterwards, or at leaſt offer themſelves in Affection to Chriſt crucified, with a Reſolution of complying with the Duties of the Congregation.

They are to ſay, daily, thrice *Our Father*, and thrice *Hail Mary*, in Memory of the three Hours our Bleſſed Redeemer hung on the Croſs, for the obtaining a happy Death for themſelves and

and the reſt of the Congregation: They are alſo to ſay, daily, *Domine, in Manus tuas commendo Spiritum meum, & Spiritum omnium agonizantium.* Maria, *Mater Gratiæ, Mater Miſericordiæ, tu nos ab Hoſte protege, et Mortis horâ ſuſcipe.* Lord, into your Hands I commend my Spirit, and I recommend all agonizing Souls. *Mary*, Mother of Grace, Mother of Mercy, defend us from the Enemy, and receive us at the Hour of Death.

They are to frequent the Sacraments every Month; and they muſt endeavour to be preſent at the publick Devotions when they are perform'd in the Congregation; thoſe who are lawfully hinder'd from aſſiſting at them muſt ſay the Prayers privately, or their Beads in place of them, if they cannot read.

For the Gaining the Indulgence in theſe Communions, they muſt offer up ſome Prayers, for the Exaltation of the Catholick Church, for the Extirpation of Hereſies, and Union among Chriſtian Princes. They are alſo on thoſe Days to ſay in the Chappel five times *Our Father*, and five times *Hail Mary*, in Honour of the five Wounds, for thoſe of the Congregation who are in tribulation, ſick, dying or dead.

Theſe Rules do not oblige under any Sin, but thoſe who are careleſs in the Practice of theſe, or the like good Works, are not (whilſt they thus neglect their Duty) Partakers in that ſpecial Manner, as has been ſaid, of the Prayers of the Congregation.

Beſides theſe Practices which are preſcrib'd by way of Rules, thoſe who deſire to partake more compleatly of the Fruit, which is expected from this Aſſociation, muſt ſtrive as often as is poſſible to be preſent at Maſs, and at the Devotions perform'd in the Congregation; they muſt endeavour by their good Example to encourage the Practice of good Works, by harbouring the Poor, by compoſing Differences and Quarrels, by praying for the Dead of the Congregation, by inſtructing the Ignorant, by bringing into the Way of Salvation thoſe that are gone aſtray, by giving Alms, and practiſing the other Works of Charity: His Holineſs to promote and reward theſe Deeds of Piety has granted ſeveral particular Indulgences, as may be ſeen more amply in the Bull itſelf.

It is often thought proper in this place to mention ſome other things, which may ſerve, by way of Direction, to help them towards the obtaining a happy Death, the End of this Congregation.

Directions for the more ſecurely obtaining a happy Death, the End of this Aſſociation.

You ought to take this Truth as an undoubted Maxim of Chriſtianity, that the ſecureſt way to die happily, is to live virtuouſly: A good Life grounds a filial Confidence in God, that after many Years of Love and faithful Service he will not abandon you in your greateſt Extremity: Whereas, to live wickedly in expectation of Pardon

don at the Hour of Death, when you can offend him no longer, is Preſumption, which will rather arm his Juſtice with Vengance againſt you, than incline his Mercy to relieve you.

Your chief Care muſt therefore be to keep your Conſcience clean from all Stains not only of mortal but even of venial Sins committed with deliberation. This Purity of Mind is the Nuptial Garment, which will procure your Admittance to the Marriage Feaſt of the Lamb: The *Clean of Heart* have this Bleſſing entailed upon them, that *they ſhall ſee God*, which is the Mark all our Endeavours are level'd at.

To attain this Happineſs with more Security, avoid not only Sin but the Occaſions of ſinning; Sin is the only thing can deprive you of Bliſs.

If through human Frailty you fall into Sin, repent without delay; repent from the bottom of your Heart, leaſt Death, creeping ſuddenly upon you, ſhould not afford you Time of Repentance.

But becauſe it's not enough for a Chriſtian to *decline from Evil*, unleſs he alſo *do Good*, we muſt adorn the white Robe of Purity with the Flowers and Fruits of good Works. In order to our End, none ſeem more proper than the conſtant Practice of Works of Mercy ſpiritual and corporal, the Mortification of our Senſes and Paſſions by Faſting and other Auſterities, which are efficacious Means to preſerve God's Mercy at the Hour of Death.

Make frequent but due uſe of the Sacraments, of Confeſſion, as a main Antidote againſt Sin, and

and of holy Communion, as the beſt Cordial to ſtrengthen you and prevent Relapſes.

Make your Confeſſions with that diligence you would do, if every one were to be your laſt, and as if by ſome Signs of ſudden Death you were ſummon'd before God's Tribunal. Receive the Bleſſed Sacrament as if it were your Viaticum, to ſtrengthen you in the long Journey of Eternity which you may begin ſooner than you imagine.

Happy is the Man who regulates all his Actions upon this Principle! What Art could the Devil uſe to draw you to ſin, if you thought you ſhould be call'd the next Moment to Account? What Practice of Virtue would ſeem hard, if you were perſuaded your great Maſter would come whilſt you are employed in it? Surely you would not let yourſelves be lull'd aſleep in Sin, but would be vigilant in the Performance of your Duty.

If Almighty God by a dangerous Sickneſs warn you of the Approach of Death, manage with great Devotion the ſhort Remainder of your Life, reflecting with St. *Paul*, that this is an acceptable Time, and the Day of Salvation, in which our loving Maſter diſpenſes moſt liberally the Treaſures of his Mercies. Settle all your Temporal Affairs in due Time, according to the Rules of Juſtice, Equity and Charity; but conſider now, that the Time of Health is more proper for that Buſineſs than that of Sickneſs, which your Soul challenges wholly to herſelf to repair the Faults committed before in her Concerns.

The

The moſt neceſſary Virtues for that Time are *Repentance* of your Sins; *Reſignation* to the Will of God; a voluntary *Renunciation* of all Temporal Enjoyments; *Faith* in God your Rewarder, *Hope* in God your Redeemer, and *Love* of God, becauſe he is your God, your only Good, and your All.

The Uſe of the Sacraments is then moſt neceſſary; of Confeſſion, to purify you; Communion, to ſtrengthen you; and Extreme Unction, to waſh away the Remainder of your Sins, and fortify you againſt all the Aſſaults of your Enemies, which they will then renew with extraordinary Fury.

Let not the Fear of Death deter you from receiving in due time the aforeſaid Sacrament of Extreme Unction, it being ordained as well for the Good of your Body as the Help of your Soul. Delays in receiving this Sacrament have occaſioned the untimely Death of many.

Of the particular Devotions proper for the Aſſociates.

It is from the Paſſion and Death of Chriſt that we muſt draw Force and Strength in our Agony; hence it is that this Congregation is erected under the Title of *Jeſus Chriſt Crucify'd*; and there are no Devotions more proper to our Deſign, than thoſe which are perform'd in Honour of our Saviour's bitter Death and Paſſion: By theſe we accompany Chriſt, as it were, in his ſacred Sufferings, pray with him in the Garden,

ſuffer with him on the Croſs, partake of his Grief, Infamy, ſharp Torments and Agony: And doubtleſs thoſe, who have been devoutly mindful of Chriſt's Paſſion in their Life-time, have juſt Cauſe to hope for all Happineſs at the Hour of Death; for how can he, who is Love itſelf, forget thoſe, when they are dying, who ſo often took pity on him in his Agony of Death? whoſe chief Entertainment was to lodge their Hearts in his Wounds; to bathe them with their Tears? Will he leave them deſolate in their laſt Agonies who ſo often comforted him? No, our merciful Jeſus will return Love for Love, Comfort for Comfort; happy Souls, who in leaving this World receive from Jeſus the Kiſs of eternal Peace!

Our bleſſed Saviour, in his Agony, was pleaſed in the Perſon of St. *John* to bequeath the bleſſed Virgin to every pious Chriſtian as a loving Mother, to aſſiſt them in all Re-encounters, but more particularly at the Hour of Death; hence in the Title of the Congregation, to *Jeſus Crucify'd* we add the *dolorous Mother*, to put the Aſſociates in mind they are to have recourſe to her in their moſt preſſing Occaſions, and are to endeavour to deſerve her Patronage by frequent Prayers and Meditations on her ſacred Dolours, and of that Sword of Grief which pierced her Heart at the Foot of the Croſs: Seeing ſhe is the Refuge of Sinners, have we not reaſon to believe ſhe will be in a particular Manner the Comfort of thoſe in their greateſt Diſtreſs at Death, who have been her pious Partners in her Sufferings and Martyrdom?

The

The *Aſſociates* are alſo adviſed to pray frequently to St. *Joſeph*, that they may deſerve to partake of his Happineſs by expiring in the Arms of *Jeſus* and *Mary*; to reverence with particular Devotions their Angel-Guardian, to whoſe ſpecial Care God has committed them in all the Encounters of Life and Death.

That they may better comply with theſe Duties, they ſhall find here a ſhort Collection of Prayers; ſome may be made uſe of daily, others at ſpare Hours, ſome time in the Week or Month, according to every one's Devotion and Convenience.

It has been judged proper to ſet down all the Prayers in *Latin* and *Engliſh*.

Among them you will find a Form of Prayer to be made in the Publick Meetings once a Month: Many out of Devotion recite the ſame every *Friday*; that Day being particularly dedicated to the Paſſion of Chriſt, the Aſſociates ſhould not let it paſs without performing ſomething in Honour of the Paſſion.

Formula Admiſſionis.

Oratio ad Chriſtum Dominum.

JESU! Deus! Salvator mundi! qui te in ara Crucis pro Redemptione generis humani obtuliſti; ego, *N. N.* licèt indigniſſimus, fretus tamen bonitate tuâ infinitâ, & impulſus deſiderio ſerviendi tibi & honorandi ſanctiſſimam Paſſionem & vivificam Mortem tuam, offero me perpetuò, & mancipo me obſequiis tuis in hac Aſſociatione acerbiſſimæ mortis tuæ, et doloroſæ Virginis Genitricis tuæ; & ſuppliciter peto per merita amariſſimæ Paſſionis, & ſeparationem doloroſam animæ à corpore tuo, ut nunquam à te per peccatum mortale ſeparer: Da mihi, Domine, & omnibus in hac Aſſociatione congregatis plenam remiſſionem peccatorum omnium; & concede, ut in fine vitæ, Sacramentis Eccleſiæ rite ſuſceptis, tecum & per te de Dæmone & Morte triumphemus. *Amen.*

Ad Beatam Virginem.

MARIA, Mater Dei, Mater Miſericordiæ! rogo te, per acutiſſimum doloris gladium, qui doloroſam animam tuam transfixit,

The Admiſſion Prayer.

To *Jeſus Chriſt.*

JESUS, my God, and my Saviour! ſacrificed on the Altar of the Croſs for the Redemption of Mankind; I *N. N.* tho' moſt unworthy, yet confiding in thy infinite Mercy, and mov'd by an earneſt Deſire, and tender Devotion towards thy adorable Sufferings, and Life-giving Death, do dedicate myſelf as a perpetual Offering to thy Divine Majeſty, in the pious Aſſociation of thy painful Agony, and thy bleſſed Mother grieving under the Croſs. I moſt humbly beſeech thee, by thy bitter Paſſion, and the dolorous Separation of thy Divine Soul from thy ſacred Body, that I may never depart from thee by deadly Sin: Be pleaſed likewiſe to grant me the Favour, that I, and all the *Aſſociates*, both now and at the Hour of our Death, may obtain full Remiſſion of all our Sins; and being fortified with the Sacraments of thy holy Church, may with thee, and by thee, triumph over the Devil and Death. *Amen.*

To the Bleſſed Virgin.

MOther of God, Mother of Mercy! I beſeech thee, by that cruel Sword of Sorrow, which pierced thy afflicted Soul, when ſtanding under

fixit, cum, ſub Cruce poſita, dilectum Filium tuum ex amore noſtro expirantem vidiſti, ſuccurrere mihi nunc & in ultimo momento vitæ meæ: Ne unquam dicatur, miſericordiſſima Domina, Te, Refugium peccatorum, defuiſſe animæ in extrema neceſſitate ad te recurrenti; ſed reſpice in me, & in omnes in hac Aſſociatione congregatos, oculis illis pietatis & compaſſionis, quibus *Jeſum*, in monte Calvaræ expirantem, aſpexiſti, ut illum cum Patre & Sancto Spiritu tecum in æternum laudemus. *Amen.*

Ad Sanctum Joſephum.

JOSEPHE Glorioſiſſime! qui inter brachia *Jeſu* Domini, & *Mariæ* ſponſæ tuæ immaculatæ expirare meruiſti; ſuccurre mihi & omnibus hìc congregatis nunc & in hora exitûs noſtri. Obtine nunc, ut mundo & amori proprio mortui Chriſto vivamus; & impetra, ut morti proximi, ab inſidiis inimici protegamur; quatenus à peccato liberi, in amplexu Chriſti Crucifixi feliciter expiremus. *Amen.*

Ad Angelum Cuſtodem.

BENEDICTE Angele Dei, Cuſtos animæ & corporis mei, cui Deus mandavit ut cuſtodias

the Croſs of thy beloved Son thou ſaweſt him die for thy Salvation, that thou wilt pleaſe to be favourable to me, both now, and at the laſt period of my Mortal Life. Permit not, O great Comforter of Sinners! that it ever be ſaid, Thou left a Soul in extreme neceſſity, which had recourſe to thee: But vouchſafe to look on me, and all *Aſſociates*, with thoſe Eyes of tender Compaſſion, as then thou beheldeſt bleeding *Jeſus*, when expiring on Mount *Calvary*, that with thee we may praiſe him, the Father and the Holy Ghoſt, for all Eternity. *Amen.*

To St. Joſeph.

GLorious St. *Joſeph*! who was ſo happy as to quit the Earth in the Divine Arms of *Jeſus* thy God, and *Mary* thy immaculate Spouſe; come, I beſeech thee, to ſuccour me, and all *Aſſociates*, both now, and when dreadful Death ſhall terminate our temporal Lives. Beg for us, that dying to the World, and ourſelves, we may live wholly to Chriſt; and when the happy Hour of our Diſſolution draws near, defend us from the furious Attacks of the infernal Enemy, that being ſecured from all Sin we may breathe out our Souls joyfully, with our Lips, upon the Croſs. *Amen.*

To the good Angel.

MY moſt dear and bleſſed Angel, Guardian of both Soul and Body, whom God has appointed

todias me in omnibus viis meis, in vita & in morte; ſupplex accedens, deteſtor ſummam ingratitudinem præteritæ vitæ meæ: Unum poſtulo, ne deneges mihi, O cuſtos animæ, ut protegas me nunc & in agonia conſtitutum, unaq; omnes in hac Aſſociatione ad te confugientes: Admitte petitionem meam, quia diligis me. Conforta me in agone extremo ex quo pendet Æternitas, ut te Ductore ad gloriam cœleſtem merear pervenire. *Amen.*

Preces Mane recitandæ.

DOMINE Jeſu Chriſte, per illam amaritudinem quam ſuſtinuiſti propter nos in Cruce, maximè quando anima tua benedicta egreſſa eſt de corpore tuo, miſerere animabus noſtris in egreſſu ſuo.

In manus tuas, Domine, commendo Spiritum meum, & omnium agonizantium.

Maria Mater Gratiæ,
Mater Miſericordiæ,
Tu nos ab hoſte protege,
Et mortis hora ſuſcipe.

Sancte *Michael* Archangele, Angeli noſtri Cuſtodes, omnes Sancti Beatorum Spirituum Ordines; Sancte *Joſephe*, & vos beatiſſimi Patroni noſtri *N. N.* defendite nos in prælio, ut non pereamus in tremendo judicio.

In

appointed to watch over me at all times, but eſpecially at the Hour of Death; with profound Grief for my former Ingratitude I kneel before thee, offering an inviolable Tender of future Service. I beg a Favour, which thou earneſtly deſireſt to beſtow on me, that thou wilt comfort and protect me, both now, and in my Agony, and likewiſe all others who aſſociate themſelves for this End. Vouchſafe to hear me, ſince thou loveſt me; fortify me in the Combat, being hereon my Salvation depends; conduct me to Heaven, for which thou art deputed my Guide. *Amen.*

Prayers for the Morning.

MY Lord Jeſus Chriſt, by that Bitterneſs and Grief thou ſuffered'ſt for us on the Croſs, chiefly when thy bleſſed Soul was ſeparated from thy Body, have mercy on our Souls in their laſt Separation.

Lord, into thy Hands I commend my Spirit, and all agonizing Souls.

Mary Mother of Grace,
Mother of Mercy,
Protect us from the Enemy,
And receive us at the Hour of Death.

St. *Michael* the Archangel, Bleſſed Guardian Angels, all ye Holy Quires of Bleſſed Spirits; St. *Joſeph*, Bleſſed Patrons *N. N.* protect us in the Day of Battle, that we may not periſh in the dreadful Judgment.

Prayers

In Miſſa.

Terra ſum; & in pulverem et terram convertetur caro mea.

Immortalis ſum Spiritu, & ibo carne ſolutus in domum Æternitatis meæ. O Æternitas interminabilis! O mortis ultimum punctum, à quo pendet æterna Æternitas! Tu ſolus vitæ meæ Dominus & Deus es: Vivere hodie non recuſo, ſed vitam nolo, ſi tibi et tuis obſequiis vitam meam omnem non impendam: Si mori vel hodie jubes, mortem non recuſo: moriar ut te videam; moriar, tecum ut in æternum vivam. Ah fiat in me, de me, circa me, & circa mea omnia ſanctiſſima voluntas tua in tempore & in æternitate.

Paratum cor meum, Deus, paratum cor meum! Domine, quid me vis facere? Domine, quid me vis pati? Domine, quid me vis fieri? Reſignationibus noſtris, quæſumus, Domine, placare ſuſceptis, & ad te noſtras etiam rebelles compelle propitius voluntates.

Doleo, & toto corde doleo, quòd te offenderim Deum meum, quia bonus es, ſanctus es, amor meus es, Deus meus es.

Abſorbeat, quæſo, Domine, mentem meam ignita ac melliflua vis amoris tui ab omnibus quæ ſub cœlo ſunt, ut amore amoris tui vivam, qui amore

Prayers for Maſs.

Duſt I am; and this Fleſh of mine ſhall be again changed into Clay and Duſt.

My Soul is immortal, and being freed from the Body ſhall enter into the Houſe of Eternity. O Eternity, which knows no End! O critical Moment of Death, on which depends an endleſs Eternity! Thou alone, my God, art Lord of my Life. I do not chuſe to live to Day, unleſs thou ſee'ſt I ſhall ſpend my Life in thy Service: If thou command, I do not refuſe to die to Day; I will die that I may enjoy thee, I will die, that I may live eternally with thee. Dear *Jeſus*, thy moſt holy Will be done in me, and in all that belongs to me, in Time and in Eternity.

My Heart is ready, my God, my Heart is ready! Lord, what wilt thou have me do? Lord, what wilt thou have me ſuffer? Lord, what is thy Will concerning me? Be pleaſed, O God, to accept of this Reſignation of our Hearts, and to draw forceably to thee our rebellious Wills.

I am ſorry, and I am ſorry from the bottom of my Heart, that I have ever offended thee, my God, becauſe thou art Good, becauſe thou art Holy, becauſe thou art my Love, becauſe thou art my God.

Let my Heart, O Lord, be abſorpt by the powerful Virtue of thy Seraphick Love, and ſeparated from all things under Heaven, that I may

amore amoris mei dignatus es, Deus factus homo, vivere & mori. *Amen.*

In Visitatione Sanctissimi Sacramenti.

JESU, in sanguinea agonia tua ab Angelo confortate, & post innumeros corporis dolores & angores animi pro peccatis nostris in Cruce mortue; Te suppliciter deprecamur ut nobis famulis tuis in extremo vitæ articulo constitutis gratiâ tuâ adesse digneris, ut ab omni carnis et mundi illecebra, à potestate diaboli, et ab omni peccato liberati, per certam fidem, firmam spem & ardentem charitatem salventur animæ nostræ quas precioso sanguine redemisti. Qui vivis & regnas, *&c.*

O *Maria*, Mater agonizantium, Pietatis & Misericordiæ Parens, per illos dolores quos juxta Crucem persensisti; adesto nobis inter dolores ultimi agonis nostri, & à Filio tuo morientibus impetra perfectam cum divina voluntate conformitatem, & ardentissimum desiderium videndi Deum, ut mereamur cum latrone pœnitente à Filio tuo audire, *Hodie mecum eris in paradiso.* Amen.

Pro Defunctis.

ABsolve, quæsumus, Domine, animas famulorum, famularumque tuarum ab omni vinculo delictorum, ut, Gratiâ tuâ illis succurrente, mereantur

may live for Love of thee, who waſt pleaſed, being made Man, to live and die for Love of me. *Amen.*

At the Viſitation of the Bleſſed Sacrament.

JEſus, comforted by an Angel in thy bloody Agony, and dead upon the Croſs for our Sins, after innumerable Pains of Body and Mind; we humbly beſeech thee, that thou wilt be pleaſed to aſſiſt thy Servants in their laſt extremity of Life, that being freed from all the Snares of the Fleſh and the World, from the Power of the Devil, and from all Sin, our Souls, which thou haſt redeem'd with thy precious Blood, may be ſaved, and united to thee, by a firm Faith, a conſtant Hope, and an ardent Charity, who liveſt and reigneſt, *&c.*

O *Mary*, Mother of the Agonizing, Mother of Piety and Mercy, by thoſe Pains thou ſufferedſt at the Foot of the Croſs, aſſiſt us in the Pangs of our laſt Agony, and obtain for us then, of thy Bleſſed Son, a perfect Conformity with the Divine Will, an ardent Deſire of ſeeing God, that we may deſerve to hear from his Mouth, with the good Thief, *to Day thou ſhalt be with me in Paradiſe.* Amen.

For the Dead of the Congregation.

ABſolve, we beſeech thee, O Lord, the Souls of all the Faithful departed of this Congregation from all their Sins, that by the Aſſiſtance

mereantur evadere judicium ultionis, & lucis æternæ beatitudine perfrui.

Verſ. *A porta inferi.*
Reſp. *Erue, Domine, animas eorum.*

Oremus.

DEUS, veniæ largitor, & humanæ ſalutis amator, quæſumus clementiam tuam, ut noſtræ Congregationis Fratres, Propinquos & Benefactores, qui ex hoc ſæculo tranſierunt (Beatâ Mariâ ſemper Virgine intercedente, cum omnibus Sanctis tuis) ad perpetuæ beatitudinis conſortium pervenire concedas. Per Chriſtum Dominum noſtrum. *Amen.*

Singulis horis.

IN manus tuas, Domine, commendo Spiritum meum, & omnium hâc horâ agonizantium.

Ante Cubitum.

SAlva nos, Domine, vigilantes, cuſtodi nos dormientes, ut vigilemus cum Chriſto & requieſcamus in pace, per Chriſtum Dominum noſtrum.

Verſ. *Cuſtodi nos, Domine, ùt pupillam oculi.*

Reſp. *Sub umbra alarum tuarum protege nos.*

Oremus.

of thy Grace they may eſcape the Severity of the Divine Judgments, and may deſerve to obtain the Happineſs of Eternal Light.

Verſ. *From the Gates of Hell.*

Reſp. *Deliver, O Lord, their Souls.*

Let us Pray.

O God, the Giver of Pardon, and Lover of Human Salvation, we beſeech thy Clemency, that thou grant the Brethren of our Congregation, Relations and Benefactors, who are departed out of this World (Bleſſed *Mary* ever Virgin making interceſſion, with all the Saints) to come to the Fellowſhip of Eternal Bliſs: Through *Jeſus Chriſt* our Lord. *Amen.*

At every Hour.

INto thy Hands, O Lord, I recommend my Spirit, and all thoſe who are agonizing at this Hour.

Before you go to reſt.

SAve us, O Lord, waking, keep us ſleeping, that we may watch with Chriſt and reſt in Peace, through *Jeſus Chriſt* our Lord.

Verſ. *Preſerve us, O Lord, as the Apple of thine Eye.*

Reſp. *And protect us under the Shadow of thy Wings.*

Oremus.

VIsita, quæsumus, Domine, habitationem istam, & omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant, & benedictio tua sit super nos semper; per Christum Dominum nostrum. *Amen.*

Modus recitandi Rosarium in Honorem Christi Passionis.

Ad Grana majora.

DOmine Jesu Christe, Deus cordis mei, per quinque illa vulnera quæ tibi nostri amor inflixit, in hora mortis nostræ famulis tuis subveni quos pretioso Sanguine redemisti.

Ad Grana minora.

IN manus tuas, Domine, commendo Spiritum meum, & omnium agonizantium.

Loco Symboli Fidei.

QUæsumus Clementiam tuam, Domine Jesu, ut famulos tuos tuâ gratiâ confirmare digneris, ut in hora mortis eorum non prævaleat contra eos adversarius, sed cum Angelis suis transitum habere mereantur ad vitam. Qui vivis, *&c.*

Modus

Let us Pray.

VIſit we beſeech thee, O Lord, this Habitation, and repell far from it all Snares of the Enemy: Let thy Holy Angels dwell therein to preſerve us in Peace, and thy Bleſſing be upon us for ever; through *Jeſus Chriſt* our Lord. *Amen.*

A Method of ſaying the Beads in Honour of Chriſt's Paſſion.

At the larger Beads.

O Lord *Jeſus Chriſt*, God of my Heart, by thoſe five Wounds which the Love of us inflicted on thee, ſuccour at the Hour of their Death, thy Servants, whom thou haſt redeemed with thy precious Blood.

At the five leſſer Beads.

O Lord, into thy Hands I recommend my Spirit, and all thoſe who are agonizing.

At the Creed.

WE beſeech thy Clemency, O Lord *Jeſus Chriſt*, that thou would'ſt be pleaſed to confirm thy Servants in thy Holy Grace, that at the Hour of their Death, the Enemy may not prevail againſt them, but that they may de-

Modus Recitandi Roſarium in Honorem Matris doloroſæ.

Ad Grana majora.

MAria, Mater afflictiſſima, & Conſolatrix afflictorum, intercede pro nobis, ut Spiritus noſter abſque ulla peccati maculâ & pœnæ reatu, mereatur à Sanctis Angelis ſuſcipi, & ad patriam Paradiſi perduci. *Amen.*

Ad quinque Grana minora.

MAria, Mater Gratiæ,
Mater Miſericordiæ,
Tu nos ab hoſte protege,
Et mortis horâ ſuſcipe.

Loco Symboli.

SAncta mater iſtud agas
Crucifixi fige plagas
Cordi meo valide.
Fac me Cruce cuſtodiri,
Morte Chriſti præmuniri,
Confoveri gratia.
Quando corpus morietur,
Fac ut animæ donetur
Paradiſi gloria.

Piæ

ſerve with thy Angels to paſs into Eternal Life; who liveſt and reigneſt, &c.

A Method of ſaying our Beads in Memory of the Dolours of our Lady.

At the greater Beads.

MARY, moſt afflicted Mother, and Comfort of the Afflicted, intercede for us, that our Souls being freed from the Guilt and Pain due to Sin, may deſerve to be received by the holy Angels, and to be placed in Paradiſe. *Amen.*

At the five leſſer Beads.

MARY, Mother of Grace,
Mother of Mercy,
Protect us from the Enemy,
And receive us at the Hour of Death.

At the Creed.

O May the Wounds of thy dear Son
Our contrite Hearts poſſeſs alone,
And all terrene Affections drown.
Let us his proper Badge put on,
Let's glory in his Croſs alone,
By which he marks us for his own,
Now give us Sorrow, give us Love,
That ſo prepar'd we may remove,
When call'd to the bleſs'd World above.

Pious

Piæ Aſpirationes.

AMantiſſime Domine, & Redemptor miſericordiſſime, Jeſu Chriſte, deſiderium cordis mei, & totus amor meus, per tuum ſacratiſſimum Sanguinem, per duriſſimos labores mea cauſa ſuſceptos, per crudeliſſimæ Paſſionis & Mortis tuæ acerbitatem, per tuum inſatiabilem in omnes homines & in me unum amorem, te enixe obteſtor, ut me, toto affectu anhelantem ad te, trahas poſt te, & ad vitam tuam (quam omnibus in exemplar propoſuiſti) me totum reformes.

Ecce ego viliſſimus peccator ad tuos pedes abjectus, veniam peto de omnibus anteactæ vitæ meæ peccatis, & de te non ſatis cognito, amato, & in me expreſſo. Reſpice me, O potentiſſime hominum Servator, iis oculis quibus omnium corda tibi ſubjicis: Duc me cæcum, erige pondere peccatorum afflictum, excita in tuo obſequio languentem, amore tepentem inflamma.

Unum poſco, ne deneges mihi; O Salus animæ meæ, ut potius millies moriar, quam momento vel uno te deſeram. Adimple in me tuam & Patris voluntatem, bonam, beneplacentem & perfectam; ut dilectio qua te diligit amantiſſimus Pater tuus, in me ſit; & ſicut ille in te eſt & tu in illo, ita tu in me ſis & ego in te.

Hunc

Pious Aſpirations.

JEſus Chriſt, my moſt loving Lord, and moſt merciful Redeemer; my only Love, and the God of my Heart! By thy moſt precious Blood; by all thy Labours undertaken for my Sake; by the immenſe Anguiſh of thy bitter Death and Paſſion; by thy inſatiable Love towards all Mankind, and towards me in particular; I moſt affectionately beg thou would'ſt draw after thee my poor Soul, languiſhing for Love of thee, and grant I may wholly conform my Life to thine, the Model of our Life and Actions.

Behold, I, a moſt vile Sinner, proſtrate at thy Feet, beg ſincerely Pardon for all the Sins of my paſt Life; that I have not known, loved and imitated thee as I ought. O moſt powerful Saviour of Mankind, look upon me with thoſe Eyes, with which thou compaſſionately look'ſt upon our Miſeries; direct me when I err, raiſe me when I am oppreſs'd with the Weight of my Sins, ſpur me on when I am ſlow in thy Service, and inflame me when I am cold in thy Love.

I have one thing to ask (do not deny it me, O Saviour of my Soul) that I may rather die a thouſand Deaths than offend thee grievouſly, tho' but for one Moment. Accompliſh in me thy Divine Will and the Will of thy Father; thy holy, well pleaſing and perfect Will; that the Love with which thy moſt tender Father loves thee, may *be* in me; and as he *is* in thee,

and

Hunc mihi, ſumme Deus, Pater Miſericordiarum, hunc ipſe tu ſplendor paternæ gloriæ, Fili Dei, hunc Sanctiſſime Spiritus in me amorem infunde. Ardeat, quæſo, Sancta & individua Trinitas, cor meum illo igne, quem Dominus meus Jeſus Chriſtus, in terras veniens, & cum hominibus converſans, voluit vehementer accendi. Inflamma cor meum, bone Jeſu, divino tuo amore, ut cum eo vivam, cum eo moriar, & in amantiſſimo corde tuo, te uno plenus, requieſcam.

O bonitas, amabilis ſuper omnia, da quod opto ſuper omnia, ut te amem ſuper omnia.

Teſtamentum Animæ.

In Nomine Domini. Amen.

COmmendo animam Deo; committo corpus terræ, corruptioni & vermibus.

Libens renuncio omnibus rebus temporalibus, quæ vanæ ſunt & inanes.

Doleo ſincere de omnibus peccatis meis, doleo ex amore Dei.

Ignoſco ex animo omnibus inimicis meis.

Credo in Deum, Unum in Eſſentia & Trinum in Perſonis, Patrem, *viz.* Filium & Spiritum Sanctum: Creatorem, Conſervatorem, Redemptorem & Remuneratorem. Infinitum in Potentia, Bonitate, Liberalitate & Sapientia. Credo Filium Dei, ſecundam Trinitatis Perſonam, hominem factum eſſe, & in Cruce pro me mortuum.

and thou in him, ſo thou may *be* in me, and I in thee.

O Great God, Father of Mercies: O Son of God, Splendour of thy Father's Glory; and thou moſt Holy Spirit, kindle this Love in my Soul. Moſt holy and undivided Trinity! Let my Heart burn with that Love, which *Jeſus Chriſt* made Man, and converſing with Men, brought purpoſely into the World, to ſet on fire the Hearts of Men. Dear *Jeſus*, inflame my Soul with thy Divine love, that I may live in it, die with it, and that I may repoſe in thy moſt amiable Heart, full of thee alone.

O Goodneſs, amiable above all Things, grant what I deſire above all Things, that I may love thee above all Things.

The Teſtament of the Soul.

In the Name of our Lord. Amen.

I Bequeath my Soul to God, my Body to the Earth, Corruption and Worms.

I abandon freely all temporal Goods, which are but mere Vanity.

I repent me with all my Heart of my Sins, and that for the Love of God.

I pardon with my Heart all my Enemies.

I believe in God; One in Eſſence, and Three in Perſons, Father, Son, and Holy Ghoſt; Creator, Conſervator, Redeemer and Remunerator; all powerful, all good, all bountiful, all wiſe: That the Second Perſon, who is the Son of God, became Man, and died upon the Croſs

to

mortuum. Credo præterea quicquid Sancta Catholica, Apoſtolica, Romana Eccleſia credendum proponit.

Spero à bonitate Dei, per merita amantiſſimi Salvatoris Jeſu Chriſti, remiſſionem omnium peccatorum & vitam æternam.

Amo Deum, propter ſemetipſum, ex toto corde, ex toto anima, & ex omnibus viribus.

Permitto me totum & omnia mea ſanctiſſimæ & ſemper adorandæ voluntati ejus, paratus agere & pati, bonâ vel malâ valetudine uti, vivere vel mori, juxta diſpoſitionem beneplaciti divini. Fiat voluntas Dei. *Amen.*

Commendo animam meam & omnia mea interceſſioni glorioſiſſimæ Virginis Mariæ, piiſſimæ Matris & Advocatæ meæ; interceſſioni Sancti Joſephi, Sancti Angeli Cuſtodis, omnium Angelorum & Sanctorum in cœlis regnantium; quorum preces & opem humillimè imploro in hora exitûs mei.

Cum ſumma humilitate, & animi contritione, ſanctiſſima nomina, Jeſus, Maria, totâ devotione pronuncio, cupiens hiſce Sacris nominibus immori, & inter brachia Jeſu & Mariæ expirare: Si deficiat lingua, cupio ſaltem in corde nomina illa inſculpta gerere, & nunc pro tunc, cum omni affectu, ſubmiſſione & devotione, Jeſu, Maria, ingemino.

PRECES.

to ſave me; and whatſoever the Holy *Catholick*, Apoſtolick and *Roman* Church propoſes unto me to believe.

I hope by the Bounty of God, through the Merits of my Dear Saviour *Jeſus Chriſt*, Remiſſion of all my Sins, and Life Everlaſting.

I love God for his own Sake alone, with all my Heart, with all my Soul, and with all my Strength.

I reſign myſelf purely, intirely and abſolutely to the Diſpoſition of his moſt holy and always adorable Will, being ready to do and ſuffer, to be healthy and ſick, to live and die, when and after what Manner he pleaſes: His Holy Will be done. *Amen.*

I recommend my Soul and all that I have, to the Interceſſion of the Glorious Virgin *Mary*, my good Mother and Advocate; to St. *Joſeph*, and my Angel Guardian; to all the Angels and Saints of Heaven, whom I moſt humbly beſeech to aſſiſt me at the Hour of my Death.

For my laſt Words I ſay in profound Humility, and Contrition of Heart, *Jeſus*, *Maria*, deſiring to die in their bleſſed Arms. And when my Tongue cannot pronounce theſe Holy Names, I deſire to do it with my Heart; I ſay them now for then with all Affection and poſſible Submiſſion, *Jeſus*, *Maria*.

PRECES *dicendæ in Congregationibus publicis ſingulis Menſibus.*

APeri, Domine, os noſtrum ad benedicendum Nomen Sanctum tuum; munda quoque cor noſtrum ab omnibus vanis, perverſis, & alienis cogitationibus, intellectum illumina, affectum inflamma, ut dignè, attentè & devotè hoc ſanctum exercitum peragere valeamus, & exaudiri mereamur ante conſpectum Divinæ Majeſtatis tuæ: Qui vivis & regnas cum Deo Patre in unitate Spiritûs Sancti Deus, per omnia, *&c.*

Actus Contritionis.

DOmine *Jeſu Chriſte*, Deus-Homo, Creator & Redemptor animæ meæ, ex amore tuo, & quia te ſuper omnia amare deſidero, doleo ex animo quòd unquam offenderim te, Deum meum; firmiterque ſtatuo ac propono cum tua gratia, amplius nunquam peccare, omnes peccandi occaſiones vitare, peccata omnia confiteri, pœnitentiam injunctam peragere, reſtitutionem debitam facere, & ſatisfactionem pro peccatis meis tibi, Deo meo, offerre. Ex amore tuo condono omnes offenſas à quacunque perſona mihi illatas: Tibi offero vitam meam, actiones omnes, labores & dolores meos in ſatisfactionem pro peccatis; & quia hoc ſuppliciter à te poſtulo, confido in immenſa bonitate & pietate tua, quòd velis omnia mea peccata mihi condonare, per merita pretioſiſſimi ſanguinis tui, gratiamque concedere emendandi vitam, & perſeverandi in tuo ſancto ſervitio uſque ad mortem: Jeſu! Salvator! Amor! Deus!

Piæ

PRAYERS *at Publick Meetings once a Month.*

OPen, O Lord, our Mouths to bleſs thy holy Name, cleanſe our Hearts from all vain and diſtracting Thoughts, enlighten our Underſtandings, inflame our Wills, that we may worthily perform this holy Exerciſe with Attention and Devotion, and may deſerve to be heard in the Preſence of thy Divine Majeſty, who, with the Father and the Holy Ghoſt, liveſt and reigneſt, one God, World without end. *Amen.*

An Act of Contrition.

O Lord *Jeſus Chriſt*, true God and Man, my Creator and Redeemer, for thy Sake, and becauſe I love thee above all things, I am ſorry from the bottom of my Heart that I have ever offended thee; and I do firmly purpoſe never to fall into Sin again, to ſhun all Occaſions of offending thee, to confeſs all my Sins, to perform the Penance that ſhall be enjoin'd me, and to make reſtitution and ſatisfaction wherever it ſhall be due from me: For the Love of thee, I forgive all my Enemies; to thee I offer up my Life, Actions and Sufferings in ſatisfaction for my Sins; and ſince I humbly beg it of thee, I truſt in thy Goodneſs and infinite Mercy that thou wilt forgive me them, through the Merits of thy precious Blood and Paſſion, and wilt give me Grace to amend my Life, and to perſevere in thy Service unto my Death: *Jeſus!* Saviour! My God! My Love!

Piæ meditationes & obſecrationes ad ſingulos gradus ſacræ Paſſionis.

JESU dulciſſime, in horto Patrem orans, & in agonia ſanguineum ſudorem effundens: Miſerere nobis.

Reſp. Miſerere noſtri, Domine, miſerere noſtri.

Jeſu dulciſſime, oſculo Traditoris, in manus impiorum tradite, & tanquam latro capte, & ligate, & à Diſcipulis derelicte: Miſerere nobis.

Reſp. Miſerere noſtri, Domine, *&c.*

Jeſu dulciſſime, ab iniquo Judæorum concilio ad mortem condemnate, ad Pilatum tanquam malefactor ducte, ab iniquo Herode ſprete & deluſe: Miſerere nobis.

Reſp. Miſerere noſtri, Domine, *&c.*

Jeſu dulciſſime, veſtibus denudate, & ad columnam crudeliſſimè flagellate: Miſerere nobis.

Reſp. Miſerere noſtri, Domine, *&c.*

Jeſu dulciſſime, ſpinis coronate, colaphis cæſe, arundine percuſſe, facie velate, veſte purpurea circumdate, multipliciter deriſe, & opprobriis ſaturate: Miſerere nobis.

Reſp. Miſerere noſtri, Domine, *&c.*

Jeſu dulciſſime, latroni Barabbæ poſtpoſite, à Judæis reprobate, & ad mortem Crucis injuſtè condemnate: Miſerere nobis.

Reſp.

Short Meditations on the ſeveral Parts of the Paſſion.

O Moſt ſweet *Jeſus!* praying to thy Father in the Garden, ſorrowful even to Death, and ſweating Blood in that Agony of Grief: Have mercy on us.

Reſp. Have mercy on us, O Lord, have mercy on us.

O moſt ſweet *Jeſus!* delivered by the Traitor's Kiſs into the Hands of thy Enemies, ſiez'd on, and bound like a Thief, and abandoned by thy Diſciples: Have mercy on us.

Reſp. Have mercy on us, O Lord, *&c.*

O moſt ſweet *Jeſus!* by the unjuſt Verdict of the *Jews* found guilty of Death, brought like a Malefactor before the Tribunal of *Pilate*, ſcorn'd and derided by impious *Herod*: Have mercy on us.

R. Have mercy on us, O Lord, *&c.*

O moſt ſweet *Jeſus!* ſtript of thy Garments, and moſt inhumanly ſcourg'd at the Pillar: Have mercy on us.

R. Have mercy on us, O Lord, *&c.*

O moſt ſweet *Jeſus!* crown'd with Thorns, blindfolded, buffeted, ſtruck with a Reed, cloathed in Deriſion with a purple Garment, and infinite other ways ſcorn'd and revil'd: Have mercy on us.

Reſp. Have mercy on us, O Lord, *&c.*

O moſt ſweet *Jeſus!* reputed more criminal than *Barabbas* the Murderer, rejected by the *Jews*, and condemned to the ignominious Death of the Croſs: Have mercy on us.

Reſp. Miſerere noſtri, Domine, *&c.*

Jeſu dulciſſime, ligno Crucis onerate, & ad locum ſupplicii tanquam ovis ad occiſionem ducte: Miſerere nobis.

Reſp. Miſerere noſtri, Domine, *&c.*

Jeſu dulciſſime, inter latrones deputate, blaſphemate, & deriſe, felle & aceto potate, & horribilibus tormentis ab hora ſexta uſque ad horam nonam in ligno cruciate: Miſerere nobis.

Reſp. Miſerere noſtri, Domine, *&c.*

Jeſu dulciſſime, in patibulo Crucis mortue, & coram tua ſancta Matre lanceâ perforate, ſimul ſanguinem & aquam emittens: Miſerere nobis.

Reſp. Miſerere noſtri, Domine, *&c.*

Jeſu dulciſſime, de Cruce depoſite, & lacrymis mœſtiſſimæ Virginis Matris tuæ perfuſe: Miſerere nobis.

Reſp. Miſerere noſtri, Domine, *&c.*

Jeſu dulciſſime, plagis circumdate, quinque vulneribus ſignate, aromatibus condite, & in ſepulchro repoſite: Miſerere nobis.

Reſp. Miſerere noſtri, Domine, *&c.*

Verſ. Verè languores noſtros ipſe tulit.

Reſp. Et dolores noſtros ipſe portavit.

Oremus.

DEUS, qui pro Redemptione mundi naſci voluiſti, circumcidi, à Judæis reprobari, a Juda

Reſp. Have mercy on us, O Lord, &c.

O moſt ſweet *Jeſus*! loaded with a heavy Croſs, and led like an innocent Lamb to the Place of Execution: Have mercy on us.

Reſp. Have mercy on us, O Lord, &c.

O moſt ſweet *Jeſus*! hanging between two Thieves, derided, blaſphemed, made to drink Vinegar and Gall, and enduring moſt horrible Torments from the ſixth to the ninth Hour: Have mercy on us.

Reſp. Have mercy on us, O Lord, &c.

O moſt ſweet *Jeſus*! dying upon the Croſs, and wounded in thy Side with a Spear, whence iſſued forth Water and Blood: Have mercy on us.

Reſp. Have mercy on us, O Lord, &c.

O moſt ſweet *Jeſus*! taken down from the Croſs, and bathed with the Tears of thy moſt ſorrowful Mother: Have mercy on us.

Reſp. Have mercy on us, O Lord, &c.

O moſt ſweet *Jeſus*! torn and bruiſed all over thy Body, bearing the ſacred Marks of thy five moſt precious Wounds, imbalm'd with Spices, and laid in the Sepulchre: Have mercy on us.

Reſp. Have mercy on us, O Lord, &c.

Verſ. He truly bore our Sorrows.

Reſp. And the Load of our Grief he carried.

Let us pray.

O Lord God, who for the Redemption of the World vouchſafed'ſt to be born, to be circumciſed,

Juda traditore oſculo tradi, vinculis alligari, ſicut Agnus innocens ad victimam duci, atque conſpectibus Annæ, Caiphæ, Pilati, & Herodis indecenter offerri, à falſis teſtibus accuſari, flagellis & colaphis cædi, opprobriis vexari, ſputis conſpui, ſpinis coronari, arundine percuti, facie velari, veſtibus ſpoliari, Cruci clavis affigi, in Cruce levari, inter latrones deputari, felle & aceto potare, & lanceâ vulnerari: Tu, Domine, per has ſanctiſſimas pœnas, quas ego indignus recolo, et per ſanctiſſimam Crucem, et Mortem tuam, libera me à pœnis inferni, & perducere digneris, quò perduxiſti Latronem tecum crucifixum. Qui cum Patre & Spiritu Sancto vivis et regnas in ſæcula ſæculorum. *Amen.*

Piæ Supplicationes ad quinque Chriſti Vulnera.

Ad Vulnus Pedis ſiniſtri.

DOmine Jeſu Chriſte! ſupplex adoro ſacroſanctum vulnus ſiniſtri pedis tui; & gratias ago tibi pro immenſa bonitate & charitate tua, quâ tantum pro me pati dignatus es: Condoleo ex animo tibi crudeliſſimè ſauciato, & doloroſiſſimæ Matri tuæ: Humiliter cum lacrymis peto ut condonentur peccata mea, quæ mihi ſummè diſplicent, quia ſunt contraria tibi, O immenſa bonitas!

cumciſed, to be reprobated by the *Jews*, betrayed with a Kiſs, to be bound like a Malefactor, and like an innocent Lamb to be led to ſlaughter, to be ignominiouſly brought before *Annas*, *Caiphas*, *Pilate*, and *Herod*, to be accuſed by falſe Witneſſes, ſcourged with Whips, buffeted, defiled with Spittle, crowned with Thorns, ſtript of thy Cloaths, faſtened to the Croſs, placed between two Thieves, to have Vinegar and Gall given thee to drink; to have thy Side pierced through with a Spear: Thou, O Lord, by theſe moſt grievous Pains, which I, tho' unworthy, commemorate, and by thy moſt ſacred Death and Paſſion, free me from the Pains of Hell, and conduct me whither thy Mercy did conduct the good Thief crucified with thee. Who, together with the Father and the Holy Ghoſt, liveſt and reigneſt for ever. *Amen.*

Devout Addreſſes to the five Wounds of our Saviour.

To the Wounds of the left Foot.

MY Lord *Jeſus Chriſt*! I humbly adore the moſt ſacred Wound of your left Foot. I render you Thanks for that cruel Pain, ſuffer'd with ſo great Love and Charity: I feelingly compaſſionate your Torments, and the exceſſive Grief of your moſt afflicted Mother. I humbly beg Pardon of all my Sins, which I lament more than all imaginable Evils, becauſe offending you, Oh! in-

bonitas! firmiſſimè ſtatuo, amplius nunquam offendere te. Da gratiam mihi & peccatoribus omnibus, ut ſincerè convertamur ad te, & ut dignoſcamus quàm ſit malum & amarum peccare graviter in Deum noſtrum. *Pater noſter. Ave Maria. Gloria Patri.*

Ad Vulnus Pedis dextri.

DOmine Jeſu Chriſte! ſupplex adoro ſacroſanctum vulnus dextri pedis tui; & gratias ago tibi pro immenſa bonitate & charitate tuâ, quâ tantum pro me pati dignatus es: Condoleo ex animo tibi crudeliſſimè ſauciato & doloroſiſſimæ Matri tuæ: Humiliter peto gratiam & robur adverſus inſurgentes undique tentationis, & obedientiam promptam in exequendâ voluntate Divinâ. Amantiſſime Jeſu, fer auxilium indigentibus, mœſtis, afflictis, & in tentatione vel perſecutione poſitis: Æquiſſime judex, dirige juſtitiæ miniſtros; & aſſiſte potenter omnibus tui cauſâ in vinia tua pro ſalute animarum laborantibus. *Pater noſter. Ave Maria. Gloria*, &c.

Ad Vulnus Manûs ſiniſtræ.

DOmine Jeſu Chriſte! ſupplex adoro ſacroſanctum Vulnus ſiniſtræ manûs tuæ; et gratias ago tibi pro immenſa bonitate et charitate tua, quâ tantum pro me pati dignatus es: Condoleo ex animo tibi crudeliſſime ſauciato, et doloroſiſſimæ Matri tuæ: Humiliter peto ut me

ex

Oh! infinite Goodneſs! And I reſolve never more to ſin. Oh! bring me with all Sinners to a true Converſion, and give them Sight to diſcover the Heinouſneſs, the Enormity and Brutality of a mortal Crime. *Our Father. Hail Mary. Glory be to the* &c.

To the Wound of the right Foot.

MY Lord *Jeſus Chriſt*! I humbly adore the moſt ſacred Wound of your right Foot. I render you Thanks for that cruel Pain ſuffer'd with ſo great Love and Charity; I feelingly compaſſionate your Torments, and the exceſſive Grief of your moſt afflicted Mother. I ſupplicate, that you'll grant me Strength againſt all Temptations, and prompt Obedience in the Execution of your Divine Will. Comfort, my *Jeſus*! all poor, miſerable, afflicted, tempted and perſecuted Perſons: Moſt juſt Judge! govern thoſe who adminiſter Juſtice, and aſſiſt all Labourers in the Cure of Souls, whether amongſt Chriſtians or Infidels. *Our Father. Hail Mary. Glory be to the Father, &c.*

To the Wound of the left Hand.

MY Lord *Jeſus Chriſt*! I humbly adore the moſt ſacred Wound of your left Hand. I render you Thanks for that cruel Pain, ſuffer'd with ſo great Love and Charity. I feelingly compaſſionate your Torments, and the exceſſive Grief of your moſt afflicted Mother. By them I peti-

ex periculo æternæ damnationis eripere digneres? et ut concedas animum dolorum patientem, et in omni anguſtia conformem Divino beneplacito tuo. Quicquid in animo vel in corpore ex tua ſacra diſpoſitione paſſus fuero, hoc omne offero in ſatisfactionem pro peccatis meis. Ignoſce, Domine, omnibus, qui me quocunque modo læſerunt; da patientiam & ſalutem ægrotantibus; ſuccurre tuâ ſanctâ gratiâ omnibus in ultimo agone poſitis. *Pater noſter. Ave Maria. Gloria Patri*, &c.

Ad Vulnus Manûs dextræ.

DOmine Jeſu Chriſte! ſupplex adoro ſacroſanctum vulnus dextræ manûs tuæ; & gratias ago tibi pro immenſa bonitate & charitate tuâ, quâ tantum pro me pati dignatus es: Condoleo ex animo tibi crudeliſſimè ſauciato, & doloroſiſſimæ Matri tuæ: Humiliter peto ut dones mihi voluntatem firmam & determinatam ad omnia quæ ad ſalutem meam conducunt: Concede mihi perſeverantiam finalem, ut ſecurè perveniam ad gloriam cœleſtem pretio tui ſanguinis mihi comparatam. Da requiem animabus in Purgatorio detentis; & ſervos tuos in hac ſancta congregatione tibi famulantes, in via ſalutis & perfectionis dirige. *Pater noſter. Ave Maria. Gloria Patri*, &c.

Ad

I petition, you'll deliver me from the Pains of Hell, and grant me Patience and Conformity to your bleſſed Pleaſure, in all Contrarieties of this preſent Life. I offer unto you all my exteriour and interiour Sufferings, in Satisfaction for my Sins ſo often deſerving eternal Torments. I beg you'll pardon all my Enemies, and others ill-affected towards me. Bleſs, O Lord, the Sick, with Patience and Health; ſupport with your aſſiſting Grace all thoſe in Agonies, that they may not periſh. *Our Father*, *Hail Mary*, *Glory be to* &c.

To the Wound of the right Hand.

MY Lord *Jeſus Chriſt*! I humbly adore the moſt ſacred Wound of your Right-hand. I render you Thanks for that cruel Pain, ſuffer'd with ſo great Love and Charity. I feelingly compaſſionate your Torments, and the exceſſive Grief of your moſt afflicted Mother; I ſupplicate you'll grant me a firm and reſolute Will in all things relating to my eternal Salvation. Bleſs me with final Perſeverance in Grace, to ſecure the Enjoyment of that Glory purchas'd with the Price of your moſt precious Blood. Grant alſo, my *Jeſus*! ſpeedy Peace and Repoſe to the Souls in *Purgatory*; cauſe your holy Servants in this World to make daily Progreſs in Perfection, eſpecially thoſe who are of this Confraternity. *Our Father*, *Hail Mary*, *Glory be to the Father*, &c.

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Ad Vulnus Manûs dextræ.

DOmine Jeſu Chriſte! ſupplex adoro ſacroſanctum vulnus dextræ manûs tuæ; & gratias ago tibi pro immenſa bonitate & charitate tuâ, quâ tantum pro me pati dignatus es: Condoleo ex animo tibi crudeliſſimè ſauciato, & doloroſiſſimæ Matri tuæ: Humiliter peto ut dones mihi voluntatem firmam & determinatam ad omnia quæ ad ſalutem meam conducunt: Concede mihi perſeverantiam finalem, ut ſecurè perveniam ad gloriam cœleſtem pretio tui ſanguinis mihi comparatam. Da requiem animabus in Purgatorio detentis; & ſervos tuos in hac ſancta congregatione tibi famulantes, in via ſalutis & perfectionis dirige. *Pater noſter. Ave Maria. Gloria Patri*, &c.

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To the Wound of the right Hand.

MY Lord *Jeſus Chriſt*! I humbly adore the moſt ſacred Wound of your Right-hand. I render you Thanks for that cruel Pain, ſuffer'd with ſo great Love and Charity. I feelingly compaſſionate your Torments, and the exceſſive Grief of your moſt afflicted Mother; I ſupplicate you'll grant me a firm and reſolute Will in all things relating to my eternal Salvation. Bleſs me with final Perſeverance in Grace, to ſecure the Enjoyment of that Glory purchas'd with the Price of your moſt precious Blood. Grant alſo, my *Jeſus*! ſpeedy Peace and Repoſe to the Souls in *Purgatory*; cauſe your holy Servants in this World to make daily Progreſs in Perfection, eſpecially thoſe who are of this Confraternity. *Our Father*, *Hail Mary*, *Glory be to the Father*, &c.

Ad Vulnus Lateris aperti.

DOmine Jeſu Chriſte! ſupplex adoro ſacroſanctum vulnus aperti lateris tui; & gratias ago tibi pro immenſo amore exhibito nobis in patefacto corde tuo. Condoleo ex animo tibi crudeliſſimè ſauciato & doloroſiſſimæ Matri tuæ: concede mihi amorem purum & charitatem perfectam, ut anima mea te in omnibus & ſuper omnia diligens, & tandem in intenſiſſimo amoris actu expirans, mereatur intra cor tuum benedictum recipi. Protege, piiſſime Jeſu! Eccleſiam tuam Sanctam Catholicam; dirige tuo Sancto Spiritu Vicarium tuum Apoſtolicum, omnes eccleſiaſticos ordines, & alios quoſcunque qui animarum ſaluti prodeſſe poſſunt: reduc in viam ſalutis illos qui vel ex ignorantia, vel ex malitia aberrant; ſubmitte tuo Sancto jugo infideles, hæreticos & alios tui Sancti nominis hoſtes. *Pater noſter. Ave Maria. Gloria Patri*, &c.

Oremus.

DOmine Jeſu Chriſte! Deus cordis mei, per quinque illa vulnera, quæ tibi in Cruce noſtri amor inflixit, tuis famulis ſubveni, quos pretioſo Sanguine redemiſti. *Amen.*

Miſericor-

To the Wound in his ſacred Side.

MY Lord *Jeſus Chriſt*! I humbly adore the moſt ſacred Wound in your bleſſed Side, rendering Thanks for the immenſe Love manifeſted towards us at the opening of your inflam'd Heart. I feelingly condole the Affront, and the exceſſive Grief of your moſt afflicted Mother. Grant me pure Love, and perfect Charity, that loving you above all Things, and all Things in you, my miſerable Soul, by the Aſſiſtance of your holy Grace, may be worthy to breathe out in the ſacred Wound of your bleſſed Side. I humbly beg, dear *Jeſus!* you'll protect your Holy Catholick Church, direct your governing Vicar upon Earth, all Eccleſiaſtical Orders and Secular Perſons who are inſtrumental in bringing Souls to their Duty. Preſerve in your happy Service all Chriſtian Kings and Princes; reduce into the Way of Salvation thoſe that are gone aſtray, whether through Malice or Ignorance; bring under your ſweet Yoke Infidels, Hereticks, and other Enemies of your holy Name. *Our Father. Hail Mary. Glory be to* &c.

Let us Pray.

O Lord *Jeſus Chriſt*! God of my Heart, by thoſe five Wounds, which the Love of us inflicted on you, ſuccour your Servants, whom you have redeemed with your precious Blood. *Amen.*

Miſericordiſſime Redemptor, ſuppliciter rogo te, per inexplicabiles cruciatus tuos, & illum dolorem immenſum quem pro me, viliſſimâ creaturâ, pati dignatus es, maxime quando anima tua benedicta egreſſa eſt de corpore, miſereri animæ meæ in egreſſu ſuo; & da mihi tunc cum latrone pœnitente audire, ab ore tuo, *Hodie mecum eris in Paradiſo.* Amen.

Supplices recurramus ad Virginem Immaculatam, ſub Cruce Chriſti doloris gladio transfixam.

STabat mater doloroſa
Juxta Crucem lachrymoſa,
Dum pendebat Filius:
Cujus animam gementem,
Contriſtatam & dolentem,
Pertranſivit gladius.
O quam triſtis, & afflicta,
Fuit illa benedicta
Mater Unigeniti!
Quæ mœrebat, & dolebat,
Et tremebat, cum videbat
Nati pœnas inclyti.
Quis eſt homo qui non fleret,
Chriſti Matrem ſi videret
In tanto ſupplicio?
Quis non poſſet contriſtari,
Piam Matrem contemplari
Dolentem cum Filio?

Moſt merciful Redeemer! I humbly beſeech you, by thoſe inexplicable Torments, and the immenſe Grief which you were pleas'd to ſuffer for me, a contemptible Creature, eſpecially when your Divine Soul was bitterly ſeparated from your bleſſed Body, that you'll ſecure my poor Soul at the final Separation, and comfort me then, as you did the good Thief, ſaying, that I *ſhall be with you in Paradiſe.* Amen.

Let us have recourſe to the Immaculate Virgin, Mother of God, pierc'd with the Sword of Grief at the Foot of the Croſs.

UNder the World-redeeming Rood,
The moſt afflicted Mother ſtood,
Mingling her Tears with her Son's Blood:
As that ſtream'd down from every Part,
Of all his Wounds ſhe felt the Smart,
What pierc'd his Body pierc'd her Heart.
Who can with tearleſs Eyes look on,
When ſuch a Mother, ſuch a Son,
Wounded and gaſping, does bemoan?
Oh! worſe then *Jewiſh* Heart that ſhou'd,
(Unmov'd) behold the double Flood
Of *Mary*'s Tears, of *Jeſus*' Blood.
Alas! our Sins they were not his
In this atoning Sacrifice,
For which he bleeds, for which he dies.
When Graves did open, Rocks were rent,
When Nature and each Element
His Torments, and her Grief reſent.

Pro peccatis ſuæ gentis,
Vidit Jeſum in tormentis,
Et flagellis ſubditum.
Vidit ſuum dulcem Natum,
Morientem, deſolatum,
Dum emiſit ſpiritum.
Pia Mater, fons amoris,
Me ſentire vim doloris
Fac, ut tecum lugeam.
Fac ut ardeat cor meum,
In amando Chriſtum Deum,
Ut ſibi complaceam.
Sancta Mater iſtud agas,
Crucifixi fige plagas
Cordi meo valide.
Tui Nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.
Fac me vere tecum flere,
Crucifixo condolere,
Donec ego vixero.
Juxta Crucem tecum ſtare,
Te libenter ſociare,
In planctu deſidero.
Virgo virginum præclara,
Mihi jam non ſis amara,
Fac me tecum plangere.
Fac ut portem Chriſti mortem,
Paſſionis fac conſortem,
Et plagas recolere.
Fac me plagis vulnerari,
Cruce hac inebriari,
Ob amorem Filii.

Shall Man, the Cauſe of all his Pain,
And all his Grief, ſhall ſinful Man,
Only inſenſible remain?
Ah! pious Mother, teach my Heart
Of Sighs and Tears the holy Art,
And in thy Grief to bear a Part.
That Sword of Grief which did paſs through
Thy very Soul, O may it now
One kind Wound on my Heart beſtow.
Great Queen of Sorrows! in thy Train,
Let me a Mourner's Place obtain,
With Tears to cleanſe all ſinful Stain.
To heal the Leproſy of Sin,
We muſt the Cure with Tears begin,
All Fleſh corrupt without their Brine.
Refuge of Sinners, grant that we
May tread thy Steps; and let it be
Our Sorrow not to grieve like thee.
Oh! may the Wounds of thy dear Son
Our contrite Hearts poſſeſs alone,
And all terrene Affections drown.
Thoſe Wounds, which now the Stars out-ſhine,
Thoſe Furnaces of Love Divine,
May they our droſſy Souls refine.
And on us ſuch Impreſſion make,
That we, of ſuffering for his Sake,
May joyfully our Portion take.
Let us his proper Badge put on,
Let's glory in the Croſs alone,
By which he marks us for his own.
That when the dreadful Trial's come,
For every Man to hear his Doom,
On his Right-hand we may find room,

Oh!

Inflammatus & accenſus,
Per te, Virgo, ſim defenſus,
In die judicii.
Fac me Cruce cuſtodiri,
Morte Chriſti præmuniri,
Confoveri gratia.
Quando corpus morietur,
Fac ut anima donetur
Paridiſi gloria. *Amen.*

Verſ. Tuam ipſius animam pertranſivit gladius.

Reſp. Ut revelentur ex multis cordibus cogitationes.

Oremus.

INterveniat pro nobis, quæſumus, Domine Jeſu Chriſte, nunc, & in hora mortis noſtræ, apud tuam clementiam beata Virgo Maria, Mater tua, cujus ſacratiſſimam animam in hora tuæ paſſionis doloris gladius pertranſivit. Per te, Jeſu Chriſte, Salvator mundi, qui cum Patre, & Spiritu Sancto, vivis & regnas Deus in ſæcula ſæculorum. *Amen.*

[*Semel Pater & Ave pro defunctis ex congregatione.*

Semel Pater & Ave pro exiſtentibus in peccato mortale.

Semel Pater & Ave pro perſonâ proximè moriturâ.]

Diſponat

Oh! hear us, *Mary! Jeſus*, hear
Our humble Prayers! ſecure our Fear,
When thou in Judgment ſhalt appear.
Now give us Sorrow, give us Love,
That ſo prepar'd we may remove,
When call'd to the bleſs'd World above.

Verſ. The Sword of Grief has penetrated thy Soul.

Reſp. That out of many Hearts Cogitations might be revealed.

Let us pray.

WE beſeech thee, O Lord *Jeſus Chriſt*, that the bleſſed Virgin *Mary*, thy Mother, may intercede for us with thy Clemency, both now and at the Hour of our Death, who at the Hour of thy Paſſion had her moſt holy Soul run thro' with the Sword of Sorrow. Who liveſt and reigneſt with the Father, and the Holy Ghoſt, one God, World without end. *Amen.*

[*Once* Our Father, *and* Hail Mary, *for the Dead of the Congregation.*

Once Our Father, *and* Hail Mary, *for thoſe in Mortal Sin.*

Once Our Father, *and* Hail Mary, *for the Party that is to die next.*]

Let

Disponat se unusquisque per actum contritionis ad recipiendam benedictionem Christi in sanctissimo Sacramento.

MIsericordissime Redemptor, & Deus infinitæ patientiæ, erubesco totus & confundor coram te, quòd toties te Creatorem meum & universorum Dominum vilissimæ creaturæ postposuerim. Detestor effrænem licentiam meam, quâ abreptus, vilissimus ego terræ vermiculus, non sum veritus gravissimè peccare etiam in conspectu tuo. Conscius mihi gravissimorum scelerum accedo reus ad tribunal gratiæ, ibi agnoscens peccata mea. Potuisti, Domine, æquissime judex, ad exaltandam justitiam tuam, morte præpropera condemnare me & æternis suppliciis addicere animam criminibus scatentem: sed vicit piissima misericordia tua, & exaltata est magis pietas divina in reducendo me. Detestor omnia peccata mea, cogitatione, verbo vel opere patrata; detestor omnia non tam spe præmii vel timore pœnæ, quàm ex amore tuo, O bonitas immensa. Piissime & amantissime Domine Jesu, respice sacratissima stigmata in manibus, pedibus & latere, etiamnum in glorioso corpore aperta, quæ clamant pro me. Per amorem illum immensum quo creasti, redemisti & sanctificasti me, uni abyssum meritorum tuorum abysso miseriæ meæ. Malim mori quàm peccare in te; malim hoc ipso momento mortuus corruere quàm diutius vivendo te graviter offendere. Creatum est cor meum ad te, cupio requiescere in te,

Let us diſpoſe ourſelves by an Act of Contrition to receive the Benediction of our Bleſſed Saviour in the Holy Sacrament.

MErciful Redeemer, and God of infinite Patience, great is my Confuſion to appear in thy Divine Preſence, having ſo frequently poſtpon'd thee my God, and Lord of all Things, to vile and contemptible Creatures: I deteſt my horrid Confidence (baſe Worm of the Earth that I am) of Sinning in thy pure Sight. I own my ſelf a notorious Criminal, and I plead guilty at the Bar of thy juſt Tribunal. Thou might'ſt have been glorify'd in thy Juſtice, by ſtriking me ſuddenly dead, and condemning me to Eternal Flames, for the baſe Indignities put upon thee: But thou waſt pleaſed to be glorify'd in the high Prerogative of thy Mercy, in calling me back to Repentance. I abhor all my Crimes of Thought, Word and Deed, not ſo much for the Hope of Rewards or Fear of Puniſhment, as for thy Sake, and becauſe thou infinitely abominateſt them. Oh! my God of Majeſty and Mercy, look upon thoſe Sacred Marks in thy Hands, Feet and Side, which thou ſtill retaineſt in thy glorify'd Body to plead my Pardon. By that tender Love which induced thee to create, redeem and ſanctify me, unite the Abyſs of thy Merits to the Abyſs of my Miſery. I declare before thy Throne, and the whole Court of Heaven, that I freely chuſe to drop down dead here upon my Knees, rather than

te, & amare te pluſquam me. Volo ut quilibet pulſus & motus cordis mei, maximéque ultimus cùm ſpiritum exhalo, erit irrevocabilis proteſtatio puriſſimi & ſinceriſſimi amoris quo feror in te Deum meum & Dominum meum. Jeſu! Deus! ſalvator animæ meæ! piiſſime ſalvator hominum, qui aperis manum tuam, & imples omne animal benedictione, concede mihi talem benedictionem, qualem conceſſiſti Diſcipulis ex monte Oliveti triumphator aſcendens, ut vivam & moriar in hac ſancta diſpoſitione. *Amen.*

Hymnus Adorationis ſanctiſſimi Sacramenti, & Orationes ante Benedictionem.

TAntum ergo Sacramentum
Veneremur cernui,
Et antiquum documentum
Novo cedat ritui;
Præſtet fides ſupplementum
Senſuum defectui.
Genitori Genitoque,
Laus, & jubilatio,
Salus, honor, virtus quoque,
Sit & benedictio;
Procedenti ab utroque
Compar ſit laudatio.
Amen.

Verſ. Panem de Cœlo præſtitiſti eis.
Reſp. Omne delectamentum in ſe habentem.

Oremus.

than to live any longer, to rob thee of due Honour, by one mortal Sin. My Heart was created for thee, and I love thee more than myſelf. Every Reſpiration coming from me, eſpecially the laſt, when I breathe out my Soul, ſhall be an irrevocable Proteſtation of my pure and ſincere Love to thy Divine Majeſty. *Jeſu!* God! my Redeemer and Saviour: ſweet Saviour of periſhing Mankind, that openeſt thy Hands, and filleſt every Creature with Benediction, give me now ſuch a Bleſſing as thou beſtowed'ſt on thy beloved Diſciples, when aſcending in Triumph from Mount *Olivet*, that I may live and die in this happy Diſpoſition. *Amen.*

Next follows the Benediction of the bleſſed Sacrament.

LEt's then adore this Sacrament
With Hearts and Knees moſt humbly bent.
Old Forms and Types away muſt paſs,
And to their Subſtance now give place:
And where our Senſes lead aſtray,
A lively Faith muſt lead the way.
Let us Thankſgiving Hymns intone,
To God the Father, and the Son;
And to the Holy Ghoſt, that ſprung
From both, let equal Praiſe be ſung.
Amen.

Verſ. Bread from Heaven thou haſt given them.

Reſp. Containing all Delectation.

Oremus.

DEUS, qui nobis ſub Sacramento mirabili Paſſionis tuæ memoriam reliquiſti: tribue quæſumus ita nos Corporis & Sanguinis tui ſacra Myſteria venerari, ut Redemptionis tuæ fructum in nobis jugiter ſentiamus. Qui vivis & regnas cum Deo Patre, *&c.* Amen.

Oremus.

DOmine Jeſu Chriſte, qui horâ ſextâ pro Redemptione Mundi Crucis patibulum aſcendiſti, & Sanguinem tuum pretioſum in remiſſionem peccatorum noſtrorum fudiſti, te humiliter deprecamur, ut poſt obitum noſtrum Paradiſi januas nos gaudenter introire concedas.

QUæſumus clementiam tuam, ut famulos tuos gratiâ tuâ confirmare digneris, ut in hora mortis eorum non prævaleat contra eos Adverſarius, ſed cum Angelis tuis tranſitum habere mereantur ad vitam.

QUæſumus, omnipotens Deus, ut famulus tuus *N.* Rex noſter, qui tua miſeratione ſuſcepit regni gubernacula, virtutum etiam omnium percipiat incrementa, quibus decenter ornatus, vitiorum monſtra devitare, hoſtes ſuperare, & ad te qui via, veritas, & vita es, gratioſus valeat pervenire, per Chriſtum Dominum noſtrum. *Amen.*

Breves

Let us pray.

O God, who under an admirable Sacrament haſt left us a perpetual Memorial of thy Paſſion, grant us, we beſeech thee, ſo to reverence the ſacred Myſteries of thy Body and Blood, that we may continually feel in our Souls the Fruit of thy Redemption. Who with the Father, *&c.*

Let us pray.

O Lord *Jeſus Chriſt*, who at the ſixth Hour, to redeem the World, waſt nailed to the Croſs, and pouredſt forth thy moſt precious Blood for the Remiſſion of our Sins, we humbly pray thee, that after our Death we may joyfully enter the Gates of Paradiſe.

MAY thy Clemency vouchſafe (O Lord) ſo to confirm thy Servants in thy holy Grace, that at the Hour of their Death the Enemy may not prevail againſt them, but that with thy Angels they may deſerve to paſs unto Life everlaſting.

WE beſeech thee, Almighty God, that thy Servant *N.* our King, who thro' thy Mercy has undertaken the Government of the Kingdom, may likewiſe receive the Increaſe of all Virtues, wherewith being adorn'd, he may avoid the Enormity of Sin, vanquiſh his Enemies, and by thy Grace may arrive to thee, who art the Way, Truth, and Life. *Amen.*

Breves & Piæ Meditationes de Morte.

Die Dominicâ.

BRevi moriendum eſt, & omnia in mundo relinquenda.

2. Nihil intulimus in hunc mundum, haud dubiè nec inde quidquam efferemus.

3. Relinque ergo omnia, priuſquam relinquant te.

Die Lunæ.

1. Mors eſt certa; tempus, locus, modus & reliqua incerta.

2. Quâ horâ non putas Filius hominis veniet.

3. Eſto ergo paratus omni horâ, quia mori potes omni horâ.

Die Martis.

1. Semel tantùm moriendum eſt, & ſi tunc malè, damnum irreparabile.

2. Si cui daretur redire ab inferis, quàm bene ſe præpararet ad mortem?

3. Diſce ſapere ex miſeriis aliorum.

Die Mercurii.

1. Mors ſæpe ſurrepit hominibus minimè de illa cogitantibus.

2. Si nunc inſtaret, paratumne inveniret?

3. Ne audeas vivere in ſtatu, in quo mori pertimeſcis.

Die

Short and Pious Meditations on Death.

Sunday.

WE muſt all die and quit all we now take Content in.

2. We brought nothing with us into this World, neither ſhall we carry any thing out with us.

3. Therefore quit all Affection to Creatures, before they quit you.

Monday.

1. Death is certain, the Time, Place, and Manner uncertain.

2. The Son of Man will come at an Hour we little expect.

3. Be therefore ready every Moment, ſeeing you may die every Moment.

Tueſday.

1. You can only die once, and if you die ill, the Loſs is irreparable.

2. If any one from Hell could return to Life, how would he prepare for Death!

3. Let the Miſeries of another be your Inſtruction.

Wedneſday.

1. Death is often nearer than we imagine.

2. Are you ſo ready that if Death comes it will be no Surpriſe?

3. Do not live in ſuch a State in which you dare not die.

Die Jovis.

1. Ne differas pœnitentiam ad finem vitæ.

2. Dolores mentis & corporis reddunt horam mortis ineptam pœnitentiæ.

3. Disce quotidiè artem benè moriendi.

Die Veneris.

1. Talis esto in vita, qualis optas inveniri in morte; nam qualis vita finis ita.

2. Qui vivens obliviscitur Dei, moriens obliviscitur sui, & relinquitur à Deo.

3. Mors impiorum misera; mors justi pretiosa in conspectu Domini.

Die Sabbati.

1. In morte omnia terribilia: peccata, *viz.* Præterita, incertus status animæ & æternitatis cogitatio.

2. O Mors, quàm amara memoria tua, homini pacem habenti in divitiis suis!

3. Exue, dum tempus est, affectum inordinatum in creaturas.

Ad majorem Dei, Christi Crucifixi, & Matris doloroſæ, gloriam.

BRITISH MUSEUM

F I N I S.

Thurſday.

1. Defer not doing Penance till the Hour of Death.

2. The Pains of the Body, and Anguiſh of Mind, make that Hour improper for Penance.

3. Learn every Day the Art of dying well.

Friday.

1. Live as you intend to die, for you will die as you live.

2. If you forget God in your Life-time, you'll forget yourſelf, and be forgotten by God, at Death.

3. The Death of the Wicked is miſerable, the Death of the Juſt is precious in the Sight of God.

Saturday.

1. All is terrible in Death; the Sins we have committed; the Doubtful State of our Soul, and the Thought of Eternity.

2. O Death! how bitter is thy Memory to a Man who has Peace in his Riches!

3. Quit therefore all Affection to temporal Felicity.

To the greater Glory of God, of Jeſus Chriſt Crucify'd, *and his condoling Mother.*

The E N D.

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